Masjide Taleem-wa-Tarbiyat-gah hai :

Musalmano ki zindagi se Masajid ka bada gehra ta`alluq hai, isi ke mimbar-wa-mehrab se dawat-e-deen aur eeman-wa-amal-e saleh ki taalim di jati hai, Musalmano ki tareekh mein masajid ka daire is qadar wasi huwa ki ise ek Taleem-wa-Tarbiyat-gah ka darja hasil huwa, jahan samaj ka har fard, chota bada, mard-wa-aurat, loundi-wa-gulam us ki pakiza khusbo se faida hasil hota hai, har dour mein Masjidein uloom-e-nabuwiya ke talib-e-ilmo, ulma, fuqha, mohaddiseen-wa-muballigeen islam ka markaz rahi hai, jahan ilmi centre aur badi badi darsgahein qayam hoti thi, talim-wa-tarbiyat, durus-wa-bayanaat aur islah-e-tarbiyat ke ehtemaam kiya jata tha, jahan aqeeda, ehkaam, tafseer, hadees, fiqh, nahu-sarf, maani-wa-balagat aur jumla islami uloom padhay jate the, is talim-wa-tarbiyat-gah se bade bade ulma-wa-fuzla, mohaddissen-wa-fuqha paida huwe, wahi awamun-nas ki ek badi taadat bhi aisi ilmi majliso se sairaab hoti rahi hai, ye masjidein ek taraf ebadat-wa-bandagi ke liye pakiza jagah hai to doosri taraf ilm-wa-adab sikhne ka madarsa bhi, qabile qadr hein woh trustiyaan-wa-arakeen aur aimma masajid jo aaj bhi is deeni mission ko zinda kiye huwe hein, Alhamdolillah! Aaj bhi yahan par qayam hone wale hafta wari, mahana durus-wa-bayanaat aur ilmi majliso ka faida bahut ziyada hai. rozana musalliyo ki badi tadaat mustafeed hoti hai, yahan se hasil kiya gaya ilm gehra aur der tak hota hai, logo keliye tafheem-e-deen ka behtareen zarya hai, masjidein hi tahqeeq ka markaz huwa karti thi jahan log apne pesh aanewale masail mein ba-aasani ruzu karte the, baaz state aur country mein islam ki isha`at ka bunyadi zarya masjidein hi hein, dour-e-salaf mein Masjidein sirf namaz ki aqamat keliye nahi hoti thi, balki yahan par aane wale mukhtalif mumalik ke logo se mulaqaat ki jati aur unhein yahi tehraya jata, zikr-o-azkaar aur ilm ki majlisein qayam hoti, yahi se Duwat, Qazi aur Islami lashkar ko uske mission par bheja jata, hatta ke baaz qaidiyo ko masjid hi mein theraya jata, samaj-wa-mashra ki infiradi aur ijtemai zaroorato ki takmil, masail-wa-mushkilaat aur mukhtalif tarah ke maamlaat ko hal kiya jata, ek swaleh maashra ki tashkeel aur eemani-wa-ruhani tarbiyat ka zarya masjid hai, ye ilm-wa-ebadat ki jagah hai jahan har tarah ke log sairaab hote hai, Ebadat karne aur Muttaqi parhez-garo ko itminaan-e-qalb hasil hota, bandagi ke haqeeqi jazbe ko taskeen milti hai, jahan jismani, ruhani, qalbi nashonuma ka saman mayassar hota hai, Allah Taala se dil lagane, rone, dhone, Tauba-Istagfaar, maraqba-wa-mujahida ka bhi markaz hai, jo nafs ki pakizgi aur tazkiya nafs ka zarya hai, jahan paanch waqt hazri dene wala apne aap ko in umda sifat se muzayyan karta aur insaniyat ka dars padh kar samaj ka behtareen insaan banta hai, dunya ke shewaat, shaitan ke hathkande se mehfooz rehta, bagawat-wa-sarkashi, haram-kari wa badkari, qatl gaarat-giri, aur Allah ki na-farmani ke har kaam se apne aap ko bachata hai, ek musalman ka ta`alluq Allah ke ghar se kat jaye to aisa shakhs shaitani se phande mehfooz nahi reh sakta, woh insan numa haiwan ban jata hai, jo apni maqsad-e-hayat se gafil bhatakta phirta hai, aur us ki rehbari ka koi zariya nahi hota, magar afsos ke musalman ka ta`allauq Masjido se kamzor hota chala ja raha hai, jis ka asar aadmi ke deen par pad raha hai ke log aahista aahista deen-wa-akhlaq ki bunyadi taleem-wa-tarbiyat se door hote chale ja rahe hai.

Kitne muslim khandaan hain ke masjido se doori ke natije mein kalma-e-tawheed aur is ke maane tak se na-waqif hein, badi badi digreeyan hasil karne wale is qadr apne deen se door hain ke bunyadi huqooq-wa-faraiz tak ka ilm nahi hai, Nabi Kareem صلى الله عليه وآله وسلم ne Masjido mein taleem-wa-tarbiyat ke liye aane ke badi fazilat bayan farmai hai "Sayyadna Abu Amama رضي الله عنه bayan karte hai: Rassolullah صلى الله عليه وآله وسلم ne farmaya "Jo shakhs subha sawere is liye masjid mein aata hai ke kisi bhalai ka ilm hasil kare ya logo ko bhali baat sikhay to us ke liye mukammal umra karna wale ka sawab hai, aur isi tarah shaam ko aata hai to is keliye mukammal hajj ka sawab hai" (Sahi At-targeeb-wa Tarhib, raqam:86, hasan sahih). Ek aur riwayat mein hain " Sayyadna Abu Huraira رضي الله عنه bayan karte hein mein ne Rasoolullah صلى الله عليه وآله وسلم ko farmate huwa suna "Jo Shakhs meri is masjid (Masjid-e-Nabwi) mein aata hai, aur us ke aane ka maqsad sirf ye hai ke koi bhalai aur ajar-wa-sawab ka amal sikhe ya sikhay to aisa shakhs mujahid fi sibilillah ke darje mein hai" (At-Taliqaat Al-ehsaan lil-albani, raqam:87,hasan)

Husul-e-Ilm ka zarya kitabein aur ba-salhiyat ulma-e kiraam ki sohbat hai, is liye masajid mein deeni kitabo ki library qayam ki jani chahiye, is ka ek nizam ho jis se log ba-asani istefada kar sakein, Likhne walo ne Shaam, Misr, Bagdaad aur Hajjaz ki bauht si masjido ke bare mein zikr kiya hai ke yahan ke ilmi khidmaat at aur deeni-wa-dawati sargarmiyo ke istehkaam keliye awami aur hukumati sateh par deeni kitabo ka maktaba qayam kiya jata hai, Khulfa-wa-Umra is keliye kitabein khareed kar waqf karne ko fhakr samajhte the, Tajir, gani aur Maaldaro ki ilmi dosti mashoor hoti thi, bade bade Ulma Masjido ke pados mein sukunat akhtiyar karte hai taki yahan ki kitabo se faida utha sakein, husul-e-ilm ke baab mein Masjidein hi musalmano ki sab se badi university huwa karti thi, Jahan uloom-wa-Marif ke darya bahaye jate the, dour-e-Sahaba, Tabieen-wa-muhaddeseen aur salaf ke adwaar mein ilm ki badi badi certificate Masjido mein qayam hoti thi, Imam malik masjid-e-Nabwi mein puri zindagi hadees ka dars dete rahe, qareeb ke adwaar mein Fazilatus Shaykh Mohammad Al-Ameen Al-Shanqaiti   ne apni maya naaz tafseer "Azwaul Bayan" ka Masjide Nabwi mein do martaba dars mukammal kiya aur jab aap ka inteqal huwa teesri martaba khatm karne ke qareeb the, Shaykh Abubakar Jabir Al-Jazairi hafizahullah taweel arsa se har roz salat-ul-Magrib ke baad tafseer-e Quran ka dars dete hein, aur kai baar aap ki tafseer mukammal ho chuki hai, aise hi shaykh Abdul Qadir Shaiba Al hamd hafizahullah, Shaykh Atya Mohammad Saalim hafizahullah khaas khaas soorto ka dars dete rahe, Shaykh Swaleh Bin Abdullah Al Abood hafizahullah, Shaykh Ali Bin Nasir Faqihi "Tafseer Saadi" ke dars ka ehtemaam pabandi se karte rahe hein, Masjid-e-Nabwi aur Herme Makki ke halqaat-e-duroos aaj bhi shahid hein ke har dour mein Ulma ne bayanaat aur durus ka ehtemaam kiya hai, us waqt bhi shaykh Abu Bakar Jabir Al Jazairi, Shaykh Umar bin Hasan falata, Shaykh Mohammad bin Nasir As-Sehsibani, Shaykh Abdul Mohsin bin Hamdul-Abbaad Al badar jaise bahut se bade bade Ulma-e-kiraam Masjid-e-Nabwi mein Sahih Bukhari, Sahih Muslim, Abu Dawood, Sunan An Nisai, Sunan Tirmizi. Al Lulumarzaan, Riyazus Saleheen, Bulugul-Maraam, Subulus Salam, Nainul-Awtar, Jame-ul-Uloom-wal Hukm, Al-Arbaeen Lil-nawvi jaisi kitabo ka dars dete aur aam faham andaaz mein ahadees ki shareh-wa-maane ko bayan karte hein, logo ke sawalaat ka jawab dete hein, Jis se Ulma aur Talba aur Awaam ki badi tadaat mustafid hoti hai, aur Aqeeda-e-sahiha ke duroos ka khas ehtemaam kiya jata hai, Al Aqeeda At Tahawiya, Aqeeda-wastiya, Usul-e-Salasa, Al Qayaid Al Musla sifat-Tillah wa Asma-hil-Husna, Kitabut-tawheed, Fatehul majeed, Al Eeman Ibne Mandah, Aqeeda-tul-Salafhis Sabuni, Marij-ul-Qubul Lil hakami jaisi bahut si mustanad-wa-mashoor kitabo ke durus ki pabandi ki jati thi, mahe ramzaan aur Hajj ke mousam mein mustaqil durus aur Imli Majlise mukhtalif zabano mein qayam ki jati hein, Haqeeqat mein masjido ki rownaq isi se hai , aur ye sab Masjid ki tameer ke maqasid ka ek bunyadi hissa hai jise har mumkin tariqe par qayam rakhna chahiye.

Masjidein ijtemaiyyat aur afraad ke jodne ka behtareen zarya hai:

Ye bahut badi haqeeqat hai ke kisi bhi jagah kitabo sunnat ke manne wale us waqt tak bikhre huwe hote hein jab tak ke wahan koi masjid qayam nahi hoti, tajruba shahid hai ke aise elaqe jahan khal khal hi afrad nazar aate hein wahan tameer-e-masjid ke baad us tarah ke afraad judte chale jate hein ke mahino aur salo mein masjid tang damini ka sikwa karne lagti hai, Allah taala ne masjido mein maqnatisi salahiyat rakkhi hai ke eeman-wa-yaqeen ki daulat se mala maal, Allah ke bande us ki taraf khinchte chale jate hein, baar baar milne julne aur ek hi maqsad ke tehat Allah ke ghar mein hazir hone se akhwat-wa-bhaichargi aur mohabbat-wa-hamdardi paida hoti hai, aur is tarah salam-wa-kalam, khair khairiyat, salam-wa-kalaam, mariz ki ayadat, halaat se aagahi, mazboor ki madad, naseehat-wa-khair-kwahi ka mouqa milta hai, warna bad akhlaqi is qadr aam hoti chali jarahi hai ke ek padosi doosre padosi se salam karna pasand nahi karta, pados mein kisi ka inteqal ho jata hai logo ke paas janaza mein shareek hone keliye waqt nahi hai, Akhlaqi qadrein mit-ti chali ja rahi hai, ek dour tha jab ek musalli chand din masjid nahi aata to log is ke ghar halat daryaft karne pohanch jaate ke falan shakhs bimaar hai ya kisi musibat mein to nahi, aapas ki mail mulaqat se elaqai jehtein aur haalat se waqfiyat hasil hoti hai, is masroof tareen dour mein kisi ki khabar giri ki kise fursat hai, magar baaz dafa padosi se mulaqaat aur milne julne walo se pehchan ki zarya masjid banti hai, Raat aur din mein paanch bar masjido ki hazri akhuwat-wa-mohabbat, bhai chargi wa insaaf ka dars deti hai, ijtemaiyyat ki ek aham buniyad hai, islami society ki pehchan hai, Nabi Kareemﷺne maashra ki tameer-wa-tashkeel ki khatir madina mein sab se pehle masjid qayam kiya, aur us ke saye mein afraad ke dilo ko joda, magar ye badi afsos nak surat hal hai ke aaj kitne ilaqe aise hein jahan aalima shorat yafta daee-wa-muballig qayam pazir hain, aali shan bangla numa dawa center ki building to khadi kar di gai magar masjid banane ka ehtemaam nahi kiya gaya, jis ki wajeh se un ki dawati koshisho mein jo afraad khade huwe wo un ke dawa centre hi tak mehdood ho kar reh gai, Maslaki-wa-jamati hesiyat se jo mazboot taalluq aur ijtemaiyyat qayam honi chahiye thi nahi ho saki aur phir ahista ahista log bikhar gaye, agar masjido se logo ko joda jata to ijtemayyat ki kadya itni mazboot hoti ki shakshi narazgi asar andaz nahi hone paati.

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Hamari Masjidein aur gair Muslimo ke Tasuraat :

Fazilatus Shaykh Mohammad Iqbal Qilani hafizahullah likhte hain “Muslim Mashre mein masajid ka ye arfa-wa-aala kirdaar musalmano keliye to nemat hai, lekin gair muslim bhi Masjid ke is rooh par-war kirdaar se mutasir huwe bagair nahi reh sakte, jaise: Professor Nabil Hewit ka shumaar americi danishwaro mein hota hai, un ke eeman lane ka sabab islami talimaat ka mutala bana, wahan masjid ka ba-waqar, sada aur roh parwar mahoul bhi is ka sabab bana, girjagar mein naqsh-o-nigaar, murtiya, taswiro ke siwa kuch na mile ga, magar masjid ki puri fiza aur is ki tamam chizein rohaniyat ki janib insan ki rehnumai karti hein, Musalmano ke ruku-wa-sujood ka manzar is qadr jazib-e-qalb-wa-nazar hota hai ke koi bhi insaan is se mutasir huwe begair nahi reh sakta, aise hi polland ki yahudi gharane ka qanoon-dan “Lio Pold Wes” Italy ki mashoor film star “Marshila Angelo” hamare mulk ki markazi qanoon saz asambali ke rukn “Kanayya Lal Gaba” Americi Nou-Muslim “Suleman Shahid” jaise bahut se logo ke qabool islam ka zarya masjidein aur wahan ki saadgi rahi hai.

Masjido ka pakiza mahol, Ebadat ka behtareen Nazam-wa-Zabt, Siyah-wa-safaid chini, Africi, Americi-wa-japani logo ka bhaiyo ki tarah ek hi jagah bethna, ek hi Rabb ke samne jhukna, ajeeb-gareeb manzar pesh karta hai, Masjid Musalmano ki bahami akhwat-wa-mohabat, ehteraam insaniyat aur insaaf ka paigaam deti hai, new muslima ka taasur ye tha ke: Yahan aane walo ki nigahein paak-baaz hoti hain, woh har aurat ko bahen beti ki tarah samajhte hein, ek masjid ke eeman afroz manzar ka mushahida karne wali film star Marshila se Fatima ban jati hai, Ye masajid aur yahan ke musalliyo ke tai chand gair muslimo ke tasuraat hai, jo hamare liye apne daman mein paigaam ibrat-wa-nasihat samette huwe hai (Masajid ka bayan). Allah Taala hum sab ko masjid ke wasi maqsad ko samajhne ki taufeeq ata farmaye. Aameen

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